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adequate persons to administer them, it would seem to me to be extremely valuable data for colleges to take into consideration.

CHURCH WORK AMONG WOMEN STUDENTS

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May I say first that I conceive the church as a family group in almost every department of its work? Therefore, I hesitated to say that I would speak about the church's work among women students as separate from men students, because it does not seem as though in most of our thought in regard to students we should separate them. Yet, just as the church represents the whole family of people, so we have to remember that most families are not very successful merely when they have a father. There are many places in every family life where woman, the mother of the family, must come in to give counsel and advice. Just as we would not think of a student of college age being well advised without the counsel of her mother, so I do not believe that we as representatives of the church are ever going to meet adequately the needs of the daughters of the church until we have women workers, and until we begin to think of the special problems which are theirs.

Thus far the churches have thought particularly of the work in the state institutions; that is most of the discussion thus far, speaking from the point of view of the Council of Church Boards of Education, has been directed either toward the church college or toward the work of co-educational universities and colleges. There our primary concern has been that of the pastoral care of the students. In most of our state universities we have university pastors. In many of our churches we have also church clubs or guilds of one sort or another. We have certain religious education activities. We do more or less for the vocational guidance of our students. To just a few things about the work of the church in co-educational institutions I would like to call your attention.

All of you know the way in which most of our campuses

are organized. With undergraduate activities of our campus life separated into those for men and those for women. This is true of student government and the athletic associations. Of course there is the successful work that the Y. W. C. A.'s and the Y. M. C. A.'s are doing separately.

When we turn to the work that the churches are doing, we find with very few exceptions that there is a man alone to do the work with the men and the women students. Some years ago I was a secretary in one of the universities here represented, and I recall very vividly having to sit in numerous meetings with some of you here in this room, and having to say, "But, gentlemen, remember that there are women as well as men in this university," and I think that the reason we as a group so often forgot that there were women in the university was not because they were few in number but because there were so few women workers.

Dean Clark has called to our attention tonight the great value of personal touch, and I have only this one question to bring to you gentlemen. Do you feel that you are equipped to give adequate personal attention to the women students in the universities and colleges under your supervision? Can you give that which in the home we conceive to be the work of the woman? If you cannot, then we as churches must turn our minds and our thoughts in the direction of some possible way of having women secretaries for women students as we have ministers for men students, not to separate them entirely, but to give to the woman who might be called into the university work that opportunity for the personal touch among the women students which she is best equipped to give.

In addition to this, are we adequately, because of our lack of contact and personal touch with the women students, planning for the needs of women students' religious education in our Bible study and in our class work? If we tested out the courses which are now being given in our university centers would we find that they are meeting the needs of the women students; I mean the classes given within our churches. It is a question which we may well consider.

The other question is in regard to vocational guidance. Just as the young man turns to the older man for counsel and

advice, so I believe that the young woman turns much more naturally to the older woman for counsel and advice vocationally.

Passing from that particular phase of the church's work, may I suggest one other place where we must more seriously consider the women members of our churches; that is in the great women's colleges where men do not have the easy access and the very close contact a woman could have because of the very nature of the case. I recall two visits this year that I have made where we have had very adequate local ministers, but they said to me, that because they could not go up on a women's college campus and make calls on the girls, the result was that the only ones whom they reached were the more pious ones who always went to church on Sunday. We must consider some plan of having more adequate supervision by women in the women's colleges.

Then, if we turn to the third great group of institutions where women largely predominate, *i. e.* the normal and teachers' colleges of the country, we find it is certainly true that the church, if it wishes teachers to have a Christian point of view, and wishes to train teachers for the Sunday schools, must face the problems of the normal and teachers' colleges. I do not know the solution, but merely call your attention to the fact and beseech you as church board secretaries and workers, to consider your responsibility toward the normal school students—that largest group of women students in the country. The church has thus far not evidenced enough interest to even know the number of church students in the normal schools in this country. We have not even known the number in our respective churches. We do not know the possibilities for taking such a thing as courses of religious education into the normal schools. We have not considered schools of religion in connection with normal schools.

The fourth great group which the church must begin to consider is that of the great metropolitan student centers, and I speak particularly in connection with the women students of the medical schools and the nurses. As churches we surely have a responsibility toward those students, which seems to me just as clear as the responsibility toward the students in the

college and universities. We are always talking about the need for nurses and medical students in our foreign work, and yet I wonder whether any one of us could enter any large metropolitan center today and walk into a nurses' training school and have any single nurse say to us that she had even been approached by her particular local church to know how it could minister unto her. You are familiar with the excuses of the local people: "You know the nurses are very busy, they have peculiar schedules, their hours are different." Yet when you realize that in the city of Boston alone, according to the estimate of last year, there were 30,000 metropolitan students, I do not believe that you can easily say that we have no responsibility for them.

There is just one other thing which I should like to mention in regard to women students, and I say it with some hesitancy after sitting through these two days of meetings. I wonder if all of us church workers believe, as we seem to assume in our discussions, that students are interested in the church today, that it holds a vital part in their lives. I must confess that having visited a good many schools this fall, I find that we are often incidental to the life and thinking and interest of college students today. We say students are different from the students of the last generation, that their terminology is different; we say a great many other things about them, but what are we doing about it? Are we going on making beautiful plans in terminology which students do not understand or do not care to understand and are not interested in? Are we making plans for educational programs, church Bible classes, and so on, that are not connected up with the real under-graduate thinking? How many of us really have listened enough to under-graduate thinking to know what they do want.

In connection with that may I just suggest that in your touch with women students it is perfectly proper to assume that girls are interested in getting married, that most of them are thinking about it almost more than anything else? Do we take into consideration the fact that girls are going to be mothers, that they are going to train little children, that most of them are planning to do it for the rest of their lives? We are not giving them courses that will help them to be mothers, to train

little children, to make the home what it should be. Another group consists of those who are for a few years at least going to be teachers. How much are we as churches helping them to be good teachers? The third group will be the volunteer workers in our many women's organizations within our churches. How much are we connecting up the undergraduate women students with the what I may call "graduate women's organizations" of our various churches? A fourth, but very small group of our women will be employed workers within our churches. By that I mean the missionary workers, both home and foreign. It seems as though in almost all our appeals to the women students we appeal to them only to be home and foreign mission board workers. We appeal to them only from the straight vocational end, when we have an opportunity, if we would interpret it rightfully, to give to them as undergraduates a conception of the home, a conception of the vocation of teaching, and a conception of their place as volunteer workers in the church, which will make of them the leaders we want.